644
595 foreigners who are being housed by the naba. [164]

644 Each sogoné or samanbiga chooses a mother from among the
595 wives of the naba (only those in the first two sections).

He helps her to cultivate her plot of ground and receives in
357 return a little food over and above the ration of sagbo given to the
608 sogoné as a group.

At Nanore (1), for example, it was formerly the rule that

1. Canton in the administrative district of Koudougou.

when a wŏman brought some sagbo to her adopted son, she could not simply hand it to him. Instead, holes were dug in the courtyard of the naba, into which the woman put the sagbo and sauce. Then the young man came to eat the food, and later the woman came back for her bowls.

644 Finally, it is still forbidden for anyone to play a guitar when
595 a napagha is passing by unless the player is the naba himself or
533 someone called upon to play by the naba. It should be noted that
687 the Moaga prefers the guitar for intimate occasions. Therefore, to
832 play it when a napagha passes by is actually to court her.

The Pogsiouré, or the Recruitment of Sogoné and Saman'kamba

643 Aside from a few special cases limited by custom which we
562 shall presently describe, the naba can never dispose of the daughters of his subjects, either to make them [165] his own wives or to bestow them on someone else, without the permission of the parents.

Pogsiouré comes from pog', the diminutive of pagha, "woman," and from siouré, diminutive of sioubo, "to give anticipating a profit."

562 As a result of family quarrels or even voluntarily, a Moaga
431 "may give away his daughters and those of his brothers and close
643 relatives to the naba." It is obvious that the naba cannot keep all of these girls, so he gives some of them to his brothers, his uncles, his sons, and even to ordinary Mossi who have done him a service.

In the same way -- and this is more frequent -- every sogoné (page) or samand'biga [singular of samand'kamba] (bodyguard or

562 593 644 Rights of parents over their daughters. Although, as has already been noted, the parents retain the right to help their daughters in small ways, they may not, under any circumstances or pretext, break off their engagement nor prevent their marriage. Still less can they promise the daughter to a third party or expect any sort of gifts from the naba.

Later on, in the event that there is agreement between the parties, the husbands may give trifling presents to their in-laws, but there is neither obligation nor coercion to do so.

562 858 Exceptions. Girls given to the marabouts by the naba are considered a kind of alms (saraka), and any children born of such unions belong to the true fathers and may not be disposed of by the chief.

644 357 858 Disposition of boys. Boys recruited as sogoné or samand'kamba are required to serve the naba faithfully, but they continue to belong to their real relatives from whom they annually receive cowries and particularly the fougoibga (blanket).

644 357 661 Although the sogoné are regularly fed and clothed by the naba -- because [168] a naba must always be surrounded by many pages -- this is not done for the samand'kamba. In many cantons and especially in Ouagadougou at the emperor's court, they receive only a meager pittance every two, three, four, or seven days since their role as "vagabond" or groom is supposed to provide them with ample opportunities to rob or rather to pillage the natives. During the winter the grooms and other samand'kamba go out into fields of maize and millet at night or in the morning, and there is general looting. As for any fowl lingering in the karaga (fields of millet near the huts), they are killed and hidden in the bundles of hay used to feed the horses. There are exceptions to this rule: some ministers of the emperor and canton chiefs give their samand'kamba at least one meal per day -- at night -- and during the winter, because they are doing field work, they are given cooked beans or sagbo (millet cakes) at noon.

644 357 608 In general way, however, it may be said that this type of servitor is not supported by the naba. Like the sogoné, the samand'biga chooses a mother at the court of the naba. He helps her cultivate her plot and performs other small services for her (weaving her clothes,

644 357 608 for example), and in return the adoptive mother gives him a bit of food, over and above his regular ration.

644 357 [169] In view of these circumstances, those who are not required at the home of the naba to care for the horses or for some special service spend half the year with their relatives.

644 357 565 It is perhaps of interest to point out that the samand'kamba are mostly sons of the chiefs of villages of nabissi (sons of naba), sons of nakomsé (descendants of naba and nabissi), and sometimes even sons of canton chiefs at the court of the Mogho Naba. There is also the child of the ordinary Moaga, who was not made a sogoné because he was not thought worthy of the position. The rigorous discipline required of the former young men teaches them "to suffer in order to be able to command."

644 357 Anticipation of freedom. If the sogoné or samand'biga is the eldest son and is old enough to marry at the time of his father's death, the naba is required to free him, even though the period of obligatory service has not been completed.

643 844 584 Another custom, the zan-boko. There is another curious custom among the Mossi. If during the course of his journeys the naba stops in a village and during his stay a girl is born to a local Mossi woman, the child is his, with full rights, if he has been told of the birth.

However, the naba often knows nothing about the event, and the father takes care not to speak of it and then makes whatever disposition of the child he wishes.

844 584 [170] This custom, however, is practiced to its fullest extent between Mossi. A Moaga sana (stranger) passing through the village is invited by the elders to dig the zan-boko (hole in which the placenta must be buried). This is his zounogo, "opportunity." He gives a few cowries (100 to 200) to the head of the family and becomes the fiancé of the baby girl. Later on, when she reaches puberty, the man will make the customary gifts to the parents, and nothing will stand in the way of the marriage.